Young Man's ALARUM:

OR,

The ſad Conſequences of thoſe Sins which are moſt Rife in Young Men now in theſe days, as *Swearing*, *Drunkenneſs*, *Adultery*, and the like.

A *Diſcourſe* upon the 9*th.* verſe of the 11*th.* Chapter of *Eccleſiaſtes*.

Rejoyce O young Man in thy Youth, and let thy Heart chear thee in the days of thy Youth, and walk in the ways of thy Heart and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into Judgment.

Licenſed according to Order.

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THE Young Man's Alarum.

Eccles. 11. chap. 9. ver.

Rejoyce O Young Man in thy Youth, and let thy Heart chear thee in the days of thy Youth, &c.

IT is a matter of no less wonder than grief, to see that Man, the most excellent and noble Creature of the World, made by God to enjoy all the benefits of this and another Life, should respect his great happiness so little, as at once to neglect them both; and wilfully run headlong into misery, and so carefully to provide for himself eternal Torment. How unpleasant the Way that leads to Sin and Destruction is, others cautions with his own experience daily tells him? and tho' Death and Damnation were not the sure Wages

of Sin, yet the very ills that are produced and issue from hatefull vice here, should methinks, engage Mankind to an abomination of it, and make him apply himself with his utmost diligence and industry to follow and keep those Commands which God out of his infinite Goodness and Mercy delivered himself to guide Mankind to his everlasting rest and happiness. And can we believe that God did bestow all those noble Faculties of our Soul upon us, as Reason, Knowledge and Understanding, to be Instruments of any thing besides his Glory and the Salvation of us? what then will be the consequence (we may easily imagine) of the mis-employment of these great Gifts and Benefits, and converting them to the ruine of our own Souls and contempt of him and his Glory, a a Use clear contrary to what he designed them? Ah! huge Ingratitude of Men, thus to abuse and forget so mercifull a God, and too too worthy of eternal Afflictions that will to the Destruction

ſtruction of themſelves, wickedly deſie the means and opportunities that are offered of being happy; which can never be found in the loathſome embraces of Sin and Wickedneſs: Hear Young men what is here denounced againſt your Riots, Debauches, and your own joyful tho' perverſe Heart; the Judgment of the all-powerfull God, who will not ſpare your Blaſphemies, your Drunkenneſs, nor the Sins of your Luſt, but will deliver you to the Tyranny of Death and eternal Deſpair. Let theſe, let theſe thoughts and conſiderations, enjoyn you to a Change of your uneven ways, remembring that for each thing you ſay, you do, you muſt render an account to the juſt and all-knowing God of Heaven and Earth, who will puniſh you according to your Crimes: And though as in the 8*th*. verſe of this Chapter of *Eccleſiaſtes*, *You live many days, and rejoyce in them all, yet remember the days of darkneſs, for they ſhall be many, and all that cometh is vanity.* Let us reflect but a little on

the miseries that all who has been Offenders against Heaven has suffered, and we shall give over the continuance in our Impieties; and let us take a view of all the Examples in Holy VVrit, and we shall find not one amongst them that left to fear the Lord, but was involved in Ruine and Misfortunes: *Saul* pay'd for his VVickedness with the dear loss of a Kingdom to Himself and Posterity; and all the wicked and unrepenting Kings of *Israel* was scourged by their Enemies, or dye by the dangerous hands of their own Subjects: think then what God will even doe to you if you continue in your evil doings and desires. Rouze, rouze, and cast from thee, vile Sinner, these destroying Evils, and with the Prodigal return to Repentance: and that you may not be discouraged from so pious & beneficial a Work, God himself does promise that your Ills shall be past over when you pray to be forgiven, leaving off the power of *Satan*, turning with all your Hearts to your Creator. How happy,

how

how fortunate, are you young men that begins with the fear of the Lord? how assured is your Estate of Bliss, since God himself says he will accept you, and professes his Joy at the younger Years of Piety and Religion, leading you still with his Grace till you arrive at the blessed Land, the Land of Promise to all Believers? Let me then perswade every one of you to lay hold of all means of being saved, and with your first endeavours seek the knowledge of your God and Redeemer; for know 'tis Youth, the most healthy and the most strong years are the best and most acceptable Offerings to him: and when the dismal Groans and Sighs of an Old Age, preceeded by a wicked and debauch'd Youth shall be but little minded, you will be sure to meet with a kind reception of your Prayers, and have all the Blessings of a present and future Life poured upon you. Believe me, for you will find it, that 'tis the Knowledge of a well-spent Youth that secures us the greatest comfort, and a-

lone can afford us Pleasure, when the Aches and pricking Pains of Old Age lies heavy upon us; and 'tis that that makes us with courage and assurance enter upon Eternity, knowing that we shall receive the gratefull Rewards of what we so well acted here. There is none who is not quite hardned with Sin and Wickedness, but knows what a Joy a well past day brings, how comfortable a good action is, and how terrible to Conscience, (which every one feels sooner or later) the cruel remembrance of a Wickedness is. But more than this, it would be well to consider how vast Injuries these Bodies too suffer, for whose pleasure we so oft engage our Souls in endless and lamentable Woes, by Vice; and it is strange to see Men hurry on by so many several ways to Death and Diseases the only two Bugbears thought of humane Nature: it is true that some by Drunkenness shorten those Lives every Body seems so much concern'd for, and are oftentimes living Martyrs to that Vice,

ntinuing to their Grave the wretched bjects of our pity, and their own hame. By Whoring, how greatly mirable Men make themſelves each Hoſpital tells us, & their cruel Diſeaſes are as ſo many marks for us to avoid ſuch deplorable conditions; which if we neglect after ſuch perſonal warnings, we are not to be pitied if we ſplit againſt thoſe Rocks and looſe our Healths, and all the Comforts of our Lives. By Swearing, how conſtantly do we call God's Judgments upon us? and how extreamly abhorred are our Converſations, even by Wicked Men, who tho' they practice it themſelves, yet hate the deformed Sin in another? Of all the Sins that has ſo abſolutely ſubdued Men, I could ſay the ſame things, but it is needleſs, ſince the moſt common Experience cannot but be acquainted with their inconveniences: but to ſay ſomething in ſhort of them, they not only injure our Souls, but ſpoil our greateſt benefits here; for there is not ſo much as an advantage to be expected, where

Vice

Vice is taken notice of; Men justly suspecting they will be false to others who are so to their own Souls, and to their God; which without doubt is the cause of so many endeavours, though they have nothing of Piety or Sanctity but the bare pretence to maintain the opinion of it amongst others, finding it necessary to the increase of their Riches and esteem in the World. But to return to the Afflictions that follows at the heels of the neglect of pious exercises and duties; what People shall we ever find that ever had the smiles of a prosperous Condition, without being true to God and the just Principles of Religion? did not the contempt of God and abominable filthiness, cause the destruction of *Sodom* and *Gomorrha*? was it not the forsaking of God, the Instructions and Commands received from him, that rendred not only the People of *Israel* lamentable, but made them become the By-word of all Nations, to whom they were a terrour whilst they preserved God their Friend

and

nd Protector, by ſerving him alone nd dedicating themſelves to the pure worſhip of him? all this but duly con-dered, it will be owned that Sin is the mpulſive cauſe of all our own Unhap-pineſſes, both Temporal and Eternal; nd 'tis becauſe of our Tranſgreſſions hat we are ſo often plagued; for *Ubi Peccatum ibi Miſeria*, Where there is Sin there is Miſery: Iniquity calls down all ſorts of Puniſhments upon our heads; are we moleſted with Wars? is our Health cruſht with raging Diſea-ſes? are we tormented with diſtracting Maladies 'tis all for our Sins? *Haggai.* 1. 9. 10. Hear the great God of Heaven declaring Puniſhments to thoſe that break his Commandments and keep not his Statutes in the 28. *chap.* of *Deut.* *But it ſhall come to paſs, if thou wilt not hearken unto the voice of thy Lord thy God, to obſerve to do all his Commandments and the Statutes which I command thee this day, that all theſe Curſes ſhall come upon thee. The Lord ſhall ſend upon thee Curſing and Vexation, and Rebuke in*

all

all that thou ſetteſt thine hand unto, to doe, untill thou be deſtroyed and unt thou periſh quickly, becauſe of the Wicke neſs of thy Doings, whereby thou haſt for ſaken me. Again, *The Lord ſhall make th Peſtilence cleave unto thee, untill he hav conſumed thee from off the Land whithe thou goeſt to poſſeſs it.* Art thou not a-fraid wretched Man! then to offend this great, this juſt God, who is ſo able to puniſh, and who will aſſuredly doe it if thou forget thy God, and his Commandments? thinkeſt thou, he will be more inclined to ſpare thee than that People whom he ſo loved? he lead them with his own mighty hand through ſo many dangers; for whom he made a dry Paſſage over the Red Sea, to ſecure them from their Enemies: Ah! no, feed not thy ſelf up with theſe Hopes, for he will ſend theſe and many more Curſes upon thee, if thou return'ſt not with Penitence, begging his moſt gracious pardon: delay it no longer, ſince it ſo much concerns thy eternal welfare, and endeavour to reconcile thy ſelf,

whom

hom thou haſt ſo unworthily and un-
atefully offended; leaſt he cruſh thee
the very midſt of thy Sins, and give
ee over to Hell and the Devil, from
hence there is no Redemption. Think
gain and again upon this Portion that
allotted the Wicked and Impenitent;
ty thy own Soul, and thruſt it not
nto Hell and its Torments; but call,
nd God will hear thee, knock and he
will open and deliver thee Heaven,
with ſuch Joys as never entred into the
Heart of Man to conceive: But if the
denouncing of Judgments no whit
firs thee nor removes thee from the
courſe of Sin, let his kind and gentle
promiſes allure thee to be Righteous
and Holy: hear him pronouncing his
Bleſſings to the Good and Holy, in the
28. *chap.* of *Deut. ver* 1. *And it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God to obſerve and to doe all thy Commandments which I command thee this day, that the Lord thy God will ſet thee on high above all Nations of the Earth.* v. 4.

Bleſſed

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel, and the increase of thy Kine, and flocks of thy sheep; so on: See then what a great gain Godliness is to us here: see how necessary the observation of God's Command is for the Riches of this World, for the increase of our store: and mark that 'tis from Vertue alone that we are to expect the Riches of this Life and the Glory of another. How justly will all Men condemn him for a Fool, that in spight of these immense Promises and Blessings, shall continue a Sot to Pleasures, which tickle only for the present, but leave a fatal Sting behind them; and whilst they are Honey in the Mouth, are Gall in the Stomach, and are succeeded by Miseries and Discontents? Let Reason take a place a little, and hearken to the dictates of Truth; compare impartially the Good and the Bad together, that thou may'st find the difference, and not like the Child, choose only things that are fair, and pleasant to the first eye of Fancy; but

those that carry an intrinsick and
d worth: Moreover, weigh with
y self the small duration and continu-
ce of things of this World, and think
ith thy self that thou canst not be
th them long thy self, but must be
mmoned to make thy appearance:
hese often considered, will perhaps a-
ate thy affection to things here below,
nd will perswade thee to strive to se-
cure an Interest where is eternal happi-
ness and where Joys can never fade;
which done, thou wilt be sure to be
quiet within thy self here, and not fear
Death, which is so great a terrour to
the Lovers of wordly Delights. Ha-
ving done with this, it becomes me to
tell you young Men the Ways by which
ye may most assuredly glorifie God and
purchase your selves eternal Happiness.
Be sure to avoid Idleness, it being the
Banker and Rust of good Inclinations,
and an inlet to a thousand dangerous
Sins: be sure to Honour your Parents,
as those that gave you Life and Being,
with many more benefits: be obedient

to

to all Magistrates and all higher P
ers, according to the Direction of
Paul, flye the Company of Drunka
depauch'd Persons of all degrees,
Evil Conversation corrupts good Ma
ners: Shun the Embraces of loose a
wanton Women, *Solomon* alluring yo
they will bring you to a Morsel
Bread: But chiefly, be sure to perfor
your Duties of Prayer both day an
night to God, using no frivolous pr
tences to excuse you from them; fo
so we bless God and he blesses us: O
the Lord's day abstain from all Work
or Sports, and fail not to be present a
the publick hours and places of Praye
attending reverently and devoutly
Lastly, doe as you would be done by
practise these, tho' there be many othe
Rules, and you will not fail to have
Eternal Life.

FINIS.